WONDERFUL DISCOVERY

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A false JEW:

OR,

A wonderfull Discovery of a SCOT,

Baptized at *London* for a Christian, Circumcised at *Rome* to act a Jew, re-baptized at *Hexham* for a Believer, but found out at *Newcastle* to be a Cheat.

Being a true Relation of the detecting of one *Thomas Ramsey*, born of Scotch Parents at *London*, sent lately from *Rome* by a speciall Unction and Benediction of the Pope; who landed at *Newcastle*, under the name of *Thomas Horsley*, but immediately gave himselfe out for a Jew, by the name of *Rabbi Joseph Ben Israel, Mant. Hebr.* soon after baptized at *Hexham*, by Mr. *Tillam*, and by a speciall providence of God, found out by the Magistrates & Ministers of *Newcastle* upon *Tine*, to be an Impostour and Emissary of *Rome*, and since sent up to the General and Councell of State to be further enquired into.

Revel. 3.9. *Behold, I will make them of the Synagogue of Satan, which say they are Iews, and are not, but do lie; Behold, I will make them to come and worship at thy feet.*

2 Thess. 2 9,11. *Even him whose comming is after the working of Satan. For this cause God shall send them strong delusions that they should beleeve a lye.*

Printed for *William London*, Book-seller in *Newcastle*, 1653.

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To the Right Worſhipfull

Henry Dawſon Eſq; Major, the Aldermen, Sheriff, and the Common Councell of *Newcaſtle* upon *Tine*.

Right Worſhipfull and beloved in the Lord,

YOur conſtant zeale for God for theſe many yeares, your reall owning of the truth & power of the Goſpell, with your paines and activity in this preſent Diſcoverie, may juſtly challenge our ſolemne addreſſes to you in this publication, not as though we ſought Patrons for the truth contained in it; he that diſcovered it with his eye, will beare it up with his arme; but we apply our ſelves to you as witneſſe with us to the world of the truth of what we here relate; the ſtedfaſtneſſe of your faith in theſe divided times we cannot but mention, though there have been many attempts by men of corrupt minds for ſhaking and dividing you, and how God hath ſtirred up your Spirits vigorouſly to puniſh Swearing, Drunkenneſſe, Sabbath-breaking, and other the crying ſins of the Nation, and with what ſucceſſe *Everard, &c.*

in his owning of you we are your witneſſes. Honoured Sirs, that indeed which with other things eminently ſpeaks God preſent among you is, your induſtrious carrying on with Chriſtian prudence and equall ballancing the love and unity among the Saints in this place, though of different judgments (and by the bleſsing of God you have accompliſhed it) which as it hath bin no ſmal means through grace of that free paſſage the Goſpell hath had amongſt you, ſo the want of it in other places hath both nouriſhed and ſtrengthened the differences betweene Saints to the prejudice of the Goſpel, & for a proofe of your vigilancie, we ſhal ſay no more, though we could give you many inſtances, both when the *King* & *Scots* were here, and in this preſent controverſie at Sea, but mention to others how inſtrumentall you have been in this diſcoverie, this we have made known not ſo much for your praiſe, for what have you done but your dutie? but to excite others to the like actings for God, and to teſtifie how ſenſible we would be of the goodneſſe of our God in caſting our lots to labour among you; the good Lord adminiſter to you of the fulneſſe of Jeſus, & make you wiſe as Angells of God, deſcrying good and evill, and that you may yet do more worthily for the Lord Jeſus, is the prayers of

Your Servants in the Goſpel,

Tho: Weld.
Sam: Hammond.
Cuth: Sidenham.
Wil: Durant.

To the Churches of Christ.

Deare Brethren,

OUr Lord Jesus Christ having the Elect given him as a charge by his Father to bring unto glory, hath many wayes evidenced his faithfulnesse to his Father, his love & care over his people; his incarnation, his passion, his intercession, are demonstrative arguments of his love; his patheticall dehortations by himselfe and his Apostles to his people against Apostacy; the many full and clear prophecies made out by himselfe and the Apostles of seducers, and their strong delusions in these latter dayes (for you may observe that all the prophecies of the Apostles mentioned in the Acts & their Epistles are all of this nature) Thirdly, the many eminent discoveries of the hellish workings of these factors of Satan, doe with the other manifestly evidence, that the great Shepheard of his Sheepe, the Lord Jesus Christ, doth neither slumber nor sleep; for it is the eye of Jesus that is the guard of souls, when as Satan through his malice and subtilty, brings the Elect themselves sometimes so nigh finall miscarriage, that they are onely lead up by an if it were possible. Our humblo advice therefore to you our dear bretkren in the Lord is, (that seeing these Prophecies must be fulfilled, and no way are the tares so quickly, and with such successe sowne by the enemy, as where the servants sleep, being either untoxicated with errour, or their heads full of the fumes of popularity and vaine-glorie, both of them soone bringing a lethargie upon the body) our humble advice is, that you would studie not to be ignorant of Satans devices, of his delusions, and the nature of them, where they come, how they work, whether they tend; for their rise some come out of the mouth of the Dragon, some out of the mouth of the Beast, others out of the mouth of the false Prophet, Revel. 16.13. all uncleane spirits like the frogs of Egypt; some creeping

into great mens houses, some into meaner Cottages, all driving
2 Tim. 3. 6. *on a design for Satan, to the destroying, or at least the disturbing*
of the Churches; another great duty of the Churches, is critically to observe how these delusions worke; many are the methods of
Satan, yet we humbly conceive these to be his chiefe wayes. 1. *ei-*
Jer. 15. 9 *ther to open a wide doore to let in the sheep and goates, so that*
they get but a number to glory in, and thus come many companies
through the rancknes of the Goats to smell in the nostrills of the
Saints; and doth not Satan drive on such an interest in the Ad-
ministrators *Society? who being taxed by us for letting in so*
Mr. Tillar. *hastily this counterfeit Jew, whom he before knew to have told*
many plotted lyes, and likewise asked by one then present, if a
man should come to him with the French pox on his Nose, & from committing Adultery the night before, and but professe the faith of the Gospel, and desire to be baptized by him, *whether he would baptize him or no? he told us he im-*
mediately baptize him. Deare Brethren keep the doore strictly,
John 10. *let none come over the wall, nor doe not you breake it downe to*
let such in.

Secondly, a second method of Satan is, either to introduce per-
sons unsound in the faith, or to corrupt their judgements when
they are in, for Satan hath no better a way to turn Churches into
aire and dispirit them of the power of godlinesse, then by filling
their heads with errour and fancy; This wretched Counterfeit
told us, that the method of the Popish Emissaries at present in *England,* is to undermine the Churches by closing with errours, and crying up notions, *of which you have*
a particular account in the Narrative.

Thirdly, a third method of Satans is, to lay the maine weight
upon some one *particular Ordinance; this will undoe all, for it*
will (as daily experience shews) make men under-valew grace in
comparison of that Ordinance, and so blind even those that pre-
tend to be seers as that he cannot want grace in their thoughts
that once closes but in his judgement with that Ordinance. Dear
Philip. 3. 1. Brethren, *take heed of* Idoling Ordinances, *we have sad ex-*

periences

perinces here in the North, this Counterfeit is no small Item.

Lastly, we humble intreat you in the name of Christ, diligently to observe, whether the delusions of Satan tend, we have by sad experience found, that they drive first at the worshipping of fancy, pride, and faction, for these delusions once taken up in the fancy, doe so fill a man with selfe-apprehensions, and sure selfe-love, as that he presuming some singular attainments in himselfe cannot keepe within the holy bounds of Gospell, Order, and Moderation. 1 Cor. 8 1.

Secondly, At the breaking of Communion, for no question you your selves have observed, that the least opinion (as of the denying of the singing of Psalmes, &c.) once drunke in (if the person be not eminently principled with humility & love to the Church he is in) no indulgence or tendernesse what ever (which is well knowne to be exercised in Congregationall Churches) will restraine from a breach though it be never so much to the sadning of the brethren. 1 Cor. 1. 10, 12.

Thirdly, at the under-valuing of others, the precious Saints of Christ, for you know brethren where delusions are let in, men make thier lives the measure of Saintship: the imaginations being taken up and filled with the present notion, carries their judgement of Saintship, onely to those of that perswasion, no question Satan hath a further designe then bare under-valuing, if Christ do not manifest that he hath the reines in his hand. Gal. 4. 17. Act. 15. 1.

Wherefore, deare Brethren, having the premisses upon our Spirits, and this Discovery as a great instance in the forementioned particulars before our eyes, we could not but in faithfulnesse to Jesus Christ our great Shepheard (to whom we appeale as to the truth of what we here publish, and the simplicitie of our hearts in it) as likewise out of our deare affections to you his members, make these papers publicke, some of which, viz. the converted Jews confession in the meeting house at Hexham, as also the Administrators Animadversions were printed, and printing by them at Gate-side when he was detected; we had likewise given you the converted Jewes arguments against Infant

fant baptiſme, then alſo in the Preſſe, adjoyned to his confeſſion, which notwithſtanding all our induſtry to get them, were kept from our hands; but this account we give of them from his owne mouth, that in them he forged Authors for the ſtrengthening of them in their opinion.

We hope this preſent Diſcovery will be a ſufficient warning unto the Churches of Chriſt, *to* try the ſpirits whether they be of God, 1 *John* 4.1. for many falſe Prophets are gone out into the world.

Revel. 22. *Oh that the* Spirit *of* diſcerning *might ſtreame out of the Throne of the* Lambe *upon you, and the Spirit of* Wiſedome *and* Revelation *might fill you, that you might come to all the riches of the* full aſſurance of underſtanding, to the acknowledgement of the myſtery of God, and of the Father, and of Chriſt, in whom are hid all the treaſures of Wiſedome and Knowledge.

Col. 2. 2.

Tho: Weld.
Newcaſtle July 2. *Sam: Hammond.*
1653. *Cuth: Sidenham.*
Will: Durant.

The

The Introduction.

THere is not a Deſigne in the World, but either Satan hath a maine hand in the laying of the foundation and chiefe corner-ſtone of it; or if it be of God, hee'l obſtruct the building of it; *Jerobo ams Calves* teſtifie the one, *Sanballat* and *Tobiah counter-working Nehemiah*, fully witneſſe the other. 1 Kings 12. 28. Nehe. 6. 1,

Now the methods of Satan in his great actings are divers: ſometimes he immediatly breakes in upon the minds and paſſions of men, filling them either with errour, ambition, or blind zeale, making men doe any thing to ſerve a luſt; thus he leades captive both deepe-pated and ſhallow-headed men; the one runs errands for him at his will, the other runs Lackey at his foot: at other times he moves (as the Philoſophers faine the *Formæ Aſſiſtentes* doe the Orbes) the great Wheeles of the World, and by them hath his influence upon the leſſer motions of inferiour Agents; but the malignitie of his influences lies moſt, either in his ſtirring and acting the diſtempered humours in corrupted bodies, or in cauſing the purer ſpirits to receive diſturbance by theſe evill humours: but that which ſeemes to be the *primum mobile* in the Aeriall Dominion of the God of this World is the Throne of the Beaſt, the power and intereſt of Anti- Rev. 18. 13.

 chriſt,

christ, the Zodiack of Sathans annuall motions, where the Planets, those wandering Starres of Poperie, course up and down; some acted by *Mercury*, *Jesuits*, & *Emissaryes*; some by *Saturne* your dull secular Priests and lasie Fryers; some borne under *Iupiter*, Pope and Cardinalls; some Incendiaries to States & Armies the sons of *Mars*. Thus you see how Satan's fitted to act his interest in the world, and having got these Engines, he is not wanting to plant them upon all advantages, nothing so diametrically opposite to God and our Lord Jesus, which he will not find instruments to act in so large a Magasine; would hee have blood? out come the Inquisitors; would he have covetous designes driven on? out step the Indulgences; would he have treachery and treason acted? *Ignatius* sends forth his fry of Jesuits; would he have motions blowne up in mens braines, *and the forme of sound words cashiered?* out steps some learned Quicksilver Emissaries with the Popes Vnction upon them, perfectly speaking the language of this fantastick age; would he have errours owned & cried up with credit in the world? hee'l neither want actors nor entertainers; nay, would he have that great Mysterie of the calling of the Jewes, put to shame in the eyes of men? hee shall not want some that will lose their blood in circumcision (though it be a professed denying of Christ) to cheat the credulitie of poore Creatures.

Pſal.74.20. 2 Pet.3.3, 2 Tim.3.4. 2 Tim.4.3. Revel.2.2.

Thus you see Satan hath his νοήματα, ὑψώματα καὶ λογισμὸς and all these ἐν κρυπτῷ under ground, onely here's the faith and patience of Saints; there's nothing hid which shall not be discovered, darknesse is no darknesse to the all-seeing God, there are no opake bodies to obstruct his sight, not the thick covers of interwoven eyes, not the double dye of deepe hypocrisie, not the serpentine insinuations into the hearts of credulous men; no, God needs no prospective to discover the most distant actings either immediatly as he did to *David*, when he told him the men of *Keilah* would deliver him into the hands of *Saul*, or mediately when he causes circumstances to be found out by remarkable overactings of his owne providence: such was the case in the following

2 Cor.10.5. 1 Sam. 23. 12.

following Narrative, and indeed, ſome of thoſe that were preſent, though very averſe to his diſcoverie, yet we hope will now ſay that there was *digitus Dei* in the buſineſſe.

Reader, If thou deſireſt a further account why we have made this great Cheat knowne to the World, we ſhall but hint to thee, what thy owne thoughts will preſently take up; *vid.* the Adminiſtrator with his Societie at *Hexham*, glorying much in this new Convert, as thou maieſt obſerve by the animadverſions haſtning to the Preſſe with this gull of the world, we thought it neceſſarie for the glorie of God, and his Truth, to diſcover to all the importance of that rule of Chriſt, *Beware of men.*

The Narrative of his Detection.

HAving our eares much beaten with the confident report of *a converted Iew*, called *Ioſeph Ben Iſrael*, baptized at *Hexham*, very ſoon after his comming over into *England*, though notoriouſly guiltie of very many groſſe lies; induſtriouſly plotted, as himſelf confeſſed, for the carrying on of his Popiſh Deſigne, but yet we have ſome grounds to ſuſpect that this might be the ſame perſon that upon his firſt landing at *Newcaſtle*, was with one of us under the name of *Thomas Horſley* born at *Newcaſtle*; it was deſired by a deare friend of ours, yet deluded by him, that hee might come to *Newcaſtle* to cleare himſelfe from theſe deviliſh forgeries laid to his charge: Whereupon the 21 day of *Iune* 1653. hee with the Adminiſtrator came to *Newcaſtle*, and divers others of that judgement, met at Alderman *George Dawſons* houſe, whither we were invited to come to ſift out the truth, and to that purpoſe ſuch were ſent for as could fully informe about that matter. *viz. Chriſtopher Shadforth* Maſter of the Ship in which he came to *England*, Mr: *Hickſtitter* paſſenger in the ſame Ship, who being asked if they knew him, they preſently owned him to be the man whom

they brought over from *Hamborough*, under the name of *Thomas Horsley, though he had for his disguise thrown off the periwig which he formerly wore:* they being further desired to relate what conference they had with him in his passage, reported as to the substance the same which was given in to the Major upon Oath, which is here inserted, and is now sent up to the Lord Generall with the detected person.

Newcastle upon Tine.

The information of Christopher Shadforth, *of the Towne of* Newcastle *upon* Tine, *Master and Marriner, taken upon Oath the one and twenty day of* June 1653. *before* Hen: Dawson *Esq; Major.*

WHo saith, that he is Master of the good Ship called the *Elizabeth of Newcastle*, and that in *Aprill* last, being with the said Ship at *Hamborough*, and being upon the Exchange or Busse with the English Merchant there, one who gave himselfe the name of *Thomas Horsley*, who had been with Doctor *Elborough*, the English Minister, was likewise with the said English Merchant, upon the said Exchange or Busse; And he further saith, That the said *Horsley* being in extremitie and necessitie, did make his wants known to the said Doctor *Elborough*, letting the said Doctor know he was an English-man, and borne in *Newcastle*, and had some friends there; and further, that he had been at *Rome*, and did not approve of their Doctrine there, but desired to be in his Native Countrey. Upon all this Informer was informed, the said English Merchant gave him towards his relefe ten Dollars, and withall made way with Mr. *Heesteccer*, the Informers chiefe loader to bring the said *Horsley* as Passenger for *Newcastle*, which at his request the Informer granted; and in their passage hither, the said *Horsley* being Sea-sick, did confesse to the Informer, that he had beene under the Order of the Pope, as a Benedict Fryer at *Rome*, and that his conscience there accused him, which made

made him escape and fly from thence, and withall told this Informer, that there were many Jesuits in *England* which were imployed by the Pope to seduce the people there; and in *Chiney* they had seduced most of the people there, for which the Pope had received very large presents & thankes; & that he the said *Horsley* was to have bin imployed for *England* upon the like service, and should have taken upon him the imployment of a Taylor; but his conscience accusing him as aforesaid, disliked that service, and so came away as aforesaid; but withall he said, there were a great many imployed in that service in *England*, who went under the notion of Handicraftsmen and others, and that when he came there he would discover them; and withall told this Informer, that the manner of their working with the people was, for Libertie and free-Will, and after to bring them to the notion of a Congregation or Church, and after to Anabaptisme, and then they were tyed not to fall off from that worship, which was as much as they sought after, and all they desired; And this Informer further saith, that the said *Horsley* told him, that in his passage betweene *Rome* & *Hamborough*, he was taken by some Souldiers, and supposed to be a Jew, and had Swines-flesh given him to eat, the which to cleare himselfe that he was no Jew, did eat thereof, and that after hee was come to *Hamborough*, hee went to the Cloyster at *Lainstraigne*, but pretended as he said onely to see fashions, and durst not discover himselfe that he was come from *Rome*, for feare of being sent back againe. And he further saith, That the one & twentieth day of *April* last, the said *Horsley* as Passenger from aboard his Ship at *Sheeles*, in the Port or River of *Tine*, put himselfe into a Boat or wherry with two Merchants Passengers who came all up to *Newcastle* together; and further saith not.

Christopher Shadforth.

Taken upon Oath before me,

Hen: Dawson, *Major.*

Mr. *Tillam.* While these things were affirmed, & he acknowledged them lies, yet the *Administrator* was not afraid to affirme, that he did no worse then *Abraham* and *David*; nay, *he owned him as an Angel of God, and would imbrace him in his bosome as his deare Brother in Christ:* thus farre will men go to serve their way, therefore he was often told to beware of vaine glory in the businesse, which indeed we had cause to suspect by his unchristian charging us, that we had never inquired into the man except hee had beene baptized into their way; whereas the Great Judge of hearts knowes, that one of us with whom he was at his first coming over, under the name of *Thomas Horsley*, did acquaint the Major, that hee had strong jealousies he was an Impostor, which principle of (as we may call it) holy jealousie carried us out through the good hand of God with us to the discoverie of this Cheat, though often impertinently interrupted by others, & much affronted by the Administrator.

As for the manner of our proceeding in his Discoverie, for the satisfying of the Reader, we have here described it.

First, we urged his speaking perfect English in the verie dialect of it (as indeed he doth) as a strong argument that he could be no Native Jew, to which he answering little, but the Administrator for him affirmed, that many of the Jewes could speake perfect English, as himselfe knew by experience, having some times travelled *when he was a Papist*, for so the Administrator was some yeers since, as he himself hath acknowledged; as also, that this pretended Jew could not write true English, though it was proved he had done it in the Ship, with which answer we being no way satisfied, still pressed that he might speake for himselfe, which he cunningly avoided by Jesuited principles, leaving them to answer for him, whom he saw readie enough to do it upon all occasions; whereupon another there pleading for him, confidently affirmed, *that because the Jewes could pronounce Shibboleth, therefore they could speake perfect English*, a perilous argument, to which we thought fleighting a sufficient returne; but still begging them to be silent that truth might be discovered, we pressed him againe to speake, and then hee

spoke

ſpoke *broken Engliſh in a liſping way*; whereupon we were more unſatisfied then ever, one of us having heard him in private conference to ſpeake perfect Engliſh, yet after all this they ſtill backed him in his impoſtures.

Secondly, another ground of our jealouſie was, as was told them, his immediate addreſſe to Lieutenant Colonell *Paul Hobſon*; for why? ſeeing he pretended to come over for Conſcience, ſhould hee ſo ſpeedily haſte out of Towne, having beene courteouſly entertained, and particularly by one of us, and deſired to come again for further conference; yet that very night he went out of the Towne onwards in his way to Lieut. Col. *Hobſon*; the cauſe he pretended was, he could get no lodging in the Towne, but upon his detection he acknowledged *he had heard much of the Leiutenant Colonell at Rome, and had made inquirie after him at Hamborough*, by which information he thought him a man *fit for his purpoſe*, with whom he lived about a Month, and after by him was commended to the Adminiſtrator at *Hexham*, who within a *few dayes* baptized him, as himſelf affirmes in his Animadverſions upon this *falſe Iewes* Declaration in the preſence of ſome hundreds, accompanying him to the River *Tine*. 1 Tim. 5. 22.

Thirdly, our jealouſie ariſing higher then ever, we further inquired whether he was not upon his firſt landing at the Houſe of *Anne Horſley* in *Newcaſtle*, under the Name of *Thomas Horſly*, where he pointing to a doore in the Houſe ſaid, there was the Cloſet he uſed to lay his Bookes in, for as it now appeares, he with his father had formerly lodged in that houſe; as alſo he told them of the houſe, of her Daughter who did ſtutter, and asked for her and one *Alice Browne*, with others, all which did evidence to us he was certainly no Jew borne, which the Adminiſtrator *ſtill with much confidence* affirmed him to be; being preſſed how a Native Jew, and never in *England* before, could know ſo exactly theſe particulars in a private family, his evaſion was, he learned them of one *Ramſey* in *Florence*, & from the Seamen in his comming over, and therefore feined himſelfe to be *Horſley*, to avoid the Lawes of *England* againſt the Jews, though

though we told him notwithstanding these Lawes he could not be ignorant, that a true converted Jew might have much freedome and entertainment in *England*; wherefore wee charged him againe with his deligne of carrying on lyes, to which the *Administrator* presently replyed for him, *that the Jewes thought nothing to be sin but Idolatry and murther, when life was in danger*, which we perceiving that it strengthened him in lyes, charged him more deeply; whereupon the *Administrator* told us very *angerly, that he saw then as he stood, the bitternesse of his soule, and the broakennesse of his heart for those things, and that we did not Christianly to presse it so much upon him*, which the *pretended Iew* hearing, with a feined indignation threatned, *such hard usage would make him go back to his Countrey, and write to the confusion of all Christianity*; at which expression we were perswaded he was a perfect Cheat, and that though the *Administrator* called him *an angell of God*, it was by one of us said to him, hee was *an angell of darknesse*, as also that he was a *vile wretch, and abominably deluded* to thinke that the Kingdome of Jesus Christ could suffer by such a one as hee; which words made one of his Defendants to suspect him to be a Counterfeit.

Fourthly, that which more strengthened us, and wherein we see now a more then ordinarie hand of God, was the comming in of a Townesman with two Letters, one to himselfe from Mistris *Ramsey*, Wife to Doctor *Ramsey* in *Scotland*, and another to this person, in which she calls him *Son*, saying, *that his Father having received a Letter from him under the name of* Thomas Horsley, *knew it was his writing though under a false name*; upon which we asked him if hee had written to that Doctor *Ramsey*, which he confessed he had done in the Name of *Thomas Horsley*, concerning Mr. *Ramsey* his Son whom he had seene in *Florence*; whereupon we asked him why Mistris *Ramsey* should write to her Son at *Newcastle*, and perswade him so earnestly to come home though never so poore; to which indeed he could answer nothing pertinently, but desired to goe aside with the *Administrator*; what passed betwixt them we know not, but for our parts that remained in the roome, we were abun-

dantly

dantly satisfied that he was not a Jew, but some *Jesuited Papist* and an English-man borne; a little after their being in private together, we were called to them, where he *confessed* he was no Jew, but the Son of Doctor *Alexander Ramsey*, as under his owne hand he gave it to us in the presence of some Aldermen and the Sheriffe, for the Major was gone along before, who having told the *Administrator* of his *jugling*, and that he was fully perswaded he was an Emissary from *Rome*, as he afterward was found to be, with some other sharp words very necessary, having observed the *Administrators boldness* and *bolstering up* this *Counterfeit* with his answers for him.

We had almost forgot to acquaint the Reader with some passages very observable, one maine argument which was *triumphingly* urged before the discoverie of this *counterfeit Iew* by a Stickler on his behalfe was this; *did we ever heare or read of an Emissary from* Rome, *that submitted to their Ordinance of Baptisme?* our answer was, though wee could not name a person, yet we questioned not to carry on their Designe they would doe any thing, but for that way of *rebaptizing, they looked not upon it as an Ordinance of Christ*, and so its no wonder he could so easily close with it, and since his discovery as to this, the Counterfeit tells us, *he looked upon it as no more then washing of his hands*; but for the *Sacrament of the Lords Supper*, he acknowledged his heart *rose against it*; therefore being *called by the Administrator* to partake of it, he feined himselfe *angry, and in some things unsatisfied, that he might avoid it.*

Another was, this while we were examining of him, the *Administrator* to abate our zeale in this worke, and as hee thought to terrifie us, told us, (how soon we knew not) *this Iew was sent for into the Army*; which gave us occasion since to aske him what his maine designe was in striking in so suddenly with the Administrator and the men of that perswasion, he freely opened himselfe, conceiving it would not bring him into danger of life as to this effect, which we shall give you in his owne examination before the Major, and more fully and briefly to our selves in private.

The Examination of Thomas Ramſey, *who gives himſelf out to have lately come from* Rome *to* Hamborough, *and from thence to* England; *taken the* 21 *day of* June, *in the yeare of our Lord* 1653. *before* Henry Dawſon *Eſq*; *Major of the ſaid Towne and* Thomas Bonner *Eſq*; *Alderman, &c.*

Newcaſtle upon Tine.

WHo being examined what age he is of, where he was born,& of what Parents, he ſaith he is of the age of twenty two yeares, borne at *London*, in the Pariſh of Saint *Dunſtane* neere *Temple-Barre*, of *Scottiſh* Parents, Doctor *Alexander Ramſey* Phyſitian, being his Father,and now in *Scotland*; and being further examined how long he lived with his Father,he ſaith, till he was ſixteene yeares old, and then was ſent by his Father to *London* to ſome friends there, and after a few Moneths time, was ordered by his Father for *Roterdam* in *Holland*, to his Kinſman Mr. *Alexander Petree* Miniſter, to ſtudy at the Univerſitie at *Leyden* if he thought meet; but his Uncle not thinking it good he ſhould follow his ſtudy there, commended him to his Father in *Scotland*, who ſent him to the Univerſity at *Glaſco*, where he remained a yeare ſtudying Philoſophie and the Greek language,and by reaſon of the plague he removed thence to the Colledge at *Edinburg*, where hee ſtayed a twelve moneths time, and proſecuted his ſtudy in Philoſohpie, in which time there came ſome Scottiſh Gentle men to him, perceiving him to be a Scholler, adviſed him to go beyond Seas for his better knowledge and improvement in Religion; ſhortly after he went to *Breeme*,& there was perſwaded by a *Breemer* to goe up to ſee ſome of his Countrey-men at *Wortsborough* in *Germany*, where hee ſtayed a Moneth, and then paſſed through that Countrey with all ſpeed into *Italy*,and thence to *Rome*, and that preſently comming into the Hoſpitall, was brought to ſome

Do-

Dominicans into the Cloyſter, where he ſtayed for the ſpace of a yeare, and ſpent his time in his ſtudy amongſt them, and that another yeare in his ſtudy in the Jeſuits Colledge in trying his Genius for what imployment he was beſt fitted; and being examined while he was in the ſaid Colledge whether or no the tooke any Order upon him, he conſtantly denyeth he did not, and being asked what was the cauſe of his removing from *Rome*, he ſaith, hee was ſent by the Colledge of Jeſuites to *Hildeſhine* in *Germany*, with Letters to the Jeſuits there, ſignifying his fitneſſe for any imployment they would uſe him in; and being there, the Jeſuits having ſecond Letters from *Rome* which concerned him, preſently ſent him over for *England*, to uſe his beſt endeavours there to propagate their ends, and for that purpoſe tooke Shipping at *Hamborough*, in the Ship the *Elizabeth* of *Newcaſtle*, *Chriſtopher Shadforth* Maſter; and being examined by what name he gave himſelfe out at *Hamborough*, and in his paſſage hither he ſaith by the name of *Thomas Horſley*, and borne at *Newcaſtle* in *England*, and that his comming hither, he repaired to ſome of the Miniſters in the Towne for reliefe, and preſently after went into the Countie of *Durham*, to Leiutenant Collonell *Paul Hobſon*, to whom he gave himſelfe out to be a converted Jew, and by the Name of *Ioſeph Ben Iſrael*, where he ſtayed a moneth, and from them by recommendation of the ſaid Leiutenant Collonell, he went to *Hexham*, to Maſter *Tillam* Miniſter there, where after a fevv dayes he vvas baptized; and after being ſuſpected to be no *Iew*, vvas deſired by ſome friends to come to *Newcaſtle* to vindicate himſelf; Whereupon diligent inquiry by ſom Magiſtrates and Miniſters of the ſaid tovvn, he was found to be no Jew, as afterwards he did acknowledg; being further examined, whether he knows of any perſon ſent forth from *Rome* into *England*, & particularly into the Army, & to vvhat end, he ſaith, there are many ſent over for dividing the Army, the troubling of the peace both of the Nation and Church; and being asked if he be under the ſenſe of his vvicked undertakings, and vvilling if he ſhould ſee any of theſe perſons to diſcover them to the Generall, or

theſe whom it concerned; he ſaith he freely acknovvledgeth the vvickedneſſe of his undertakings, and vvill be very vvilling upon the ſight of any of theſe perſons, to make them knovvne, though he cannot remember their Names; and further ſaith not.

Thomas Ramſay.

Taken before us

Henry Dawſon, *Major.*
Thomas Bonner.

And now we ſhall give you what he told us in private, that he was ſent from *Rome* by a *ſpeciall Order* of the Jeſuits and with *a perſonall unction and benediction from the Pope*, to go firſt into *Germany* to ſome Jeſuits there, and being there was by ſecond Letters commanded for *England* upon this imployment (as he ſaith) *to try his fidelity*, for they perceiving his abilities, having beene *a Maſter of Arts, and a Studient in two Univerſities* of Scotland, Glaſco *and* Edinburge, *perfectly learned in the Hebrew and many other languages*, finding him alſo to be though young, yet very fit for any imployment of this nature, being of *Mercuriall parts* as they call it, made uſe of him for this enterpriſe; but ſhould we acquaint the Reader with what imployment he was trained up in *while* he was at *Rome*, which we conceale for the preſent, as not being acted in *England*, you would ſay, they that ſent him had proofe good enough of both his head and heart, what he could and durſt adventure upon; we may tell you in the generall *we hope without prejudice of his perſon, whoſe repentance we pray for*, not in the leaſt aiming at his ruine, he was *a Servant to the Inquiſition*——his buſineſſe in *England* was this; hearing *that party* with whom he after ſoon cloſed, was the *moſt prevailing*, his inſtructions were for to inſinuate into them, and *to that end*, he ſo preſently addreſſed himſelfe to Lieutenant Collonell *Hobſon*, though he aſſures us *he never opened his mind to the Leiutenant Collonell*, becauſe as he ſayes he ſaw him upon all occaſions ſo *open in his expreſſions*, neither was he to reveale himſelf *to any man in England*, but as he found his plot to take effect, *to*

give

give account of it beyond Sea in the Hebrew *language to some appointed to receive it from him*, being learned he was to *take up preaching*, and cry up *notions*; and to give you a passage or two of hit *skill*, we shall acquaint you with some of his abilities that way; once Leiutenant Collonell *Hobson*, while he was in his house asked him if there were not many false interpretations of the Originall in the Bible; in particular concerning this text in the New Testament, *Luke* 17. 21. *The Kingdome of God is within you*, he gave this as the most proper sence of the Originall, *The Kingdom of God is so within you, as it is not without you in Formes and Ordinances*, which interpretation the Leiutenant Collonell (as he sayes) was mightily taken with; he was much pressed by one, how he could stand under the power of Leiutenant Collonell *Hobsons* prayers, being so long in his family, to which he plainly answered, *that they used no family duties while he was there*; at another time being in *Durham* with a Collonell and other Officers of the army going for *Scotland*, they asked him many questions, among which this, what the Jews thought of the Messiah, he answered, *Our Rabbies doe expect a Massiah, but in the spirit onely, not in outward formes*; at the which one of them said, *Brother, if we were among them, we should all turne Jewes*; and they would have had him into *Scotland* with them as he sayes, but the Jaylor of *Durham* told them Leiutenant Collonell *Hobson* would not part with him. Once he was desired by Leiut. Col. *Hobson* to exercise in a publick Meeting, where the said Leiut. Col. uses to preach; and being demanded of us what subject he insisted on, he saies all he did was to *tell them some stories of the Rabbies, and of the Old Testament with often reflections upon our translation of the Bible*, insomuch that some of the people began to *entertaine scruples about the same*: We omit divers other passages very worthy your knowledge, that we may not be tedious, but by this you may gather how soone he wes entred upon his worke. Luk 17.21.

Sam: Hammond.
Wil: Durant.

But that you may know the man and his fitneſſe to act his part, we heare give you his *Confeſſion* ſo much *cryed up* by the Adminiſtrator and his Allyes, ſpoken in the publick meeting place of *Hexham.*

The

The Converted

JEW:

OR,

The substance of the Declaration and Confession which was made in the Publique Meeting House at

HEXHAM,

The 14th Moneth, the 5th Day, 1653.

By *Joseph Ben Israel.*

Rom. 11. 1.

I say then, hath God cast away his People? God forbid. For I also am an Israelite, of the Seed of Abraham, *of the Tribe of* (Judah) Benjamin.

Printed at Gate side by S. B.

The substance of my Declaration and Confession in the Church of Christ, *under the order of the Gospel*, at *Hexham* in *Northumberland*, the 4th Moneth, the 5th Day.

And in the publicke Parish-House at Hexham, 1651. 5113. *upon the Lords day next after, as followeth.*

Men, Brethren, and Fathers,

MY purpose is to declare unto this Congregation, first my Descent and Education; and secondly the great worke of my Conversion.

I verily am a man which am a Jew, of the Tribe of *Judah*, born Act. 22. in *Mantua* a City in *Lombardy*, a Province of *Italy*, trained up in the Religion of my Fathers, and brought up in the choysest Learning of my Countrey; and having attained unto eight Languages, I betooke me seriously to the Studie of Philosophie; where meeting with *Plato* (surnamed Divine) *Trinum per unum*, *Socrates*, and *Hermes Trismegistus*, I found such light in the glorious Mysterie of the Triunity, that I was wonderfully surprised, & amazed; and the more, that Heathens should come to the knowledge of this most excellent Doctrine.

O Lord (said I) *how shall these Philosophers rise in judgement against us, who have more light, even* sepher hattorah, *the Booke of the Law? the former Booke rendred them inexcusable, but what will become of us who have the revealed will of God?*

I had not gone three foot-steps in this way, but I found *Elohim* in the plurall number, compounded with a singular word *Bara*, created, upon which my Meditation was much raised to admire this mysterie; when passing on a little further, I met with *Nangas haadam betzolmenu*, Let us perfect man with our Image. Why us? but that we should understand the *plurality* holden forth in the Creator: This drew my Meditations first towards the Christians *Messiah*. But now Satan (the professed enemy of Christ, of all that set their faces towards Heaven) told me *that these were but fancies and delusions of my owne braine? shal*

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the Heathenish Philosophers be a rule for my Religion? no, I will follow the Law under which I was borne and educated. Behold the power of Satans snares; and behold the vilenesse of mine own heart forsaking this blessed light, and rejecting all these holy motions, returning to my former old wayes againe. But here (through the goodnesse of God) I found no rest, but very much trouble and anguish of spirit; but O the loving kindnesse of God! whose designe graciously appeared to bring me to the knowledge of himselfe, even from our own way of worship. Our Doctors chuse out a place to say every morning and evening, *Shemang Israel Adonay elohainu Adonay echad*, Heare O Israel, the Lord our God, the Lord is one. Immediately upon this, I find thrice *Elohenu Iehovah, Iehovah*, The Lord, &c. *O Brethren, I cannot expresse the heart-searchings, and movings that were upon me at that instant*, which with my former Meditations, engaged my soul in a firme beliefe of *the blessed Three in One*, which most sacred Trinity I do invocate as a Witnesse of the sincerity of my heart, holding concurrence with my words, O holy of holies, Father, Son and Spirit, searcher of the heart, and tryer of the reines, be pleased to give strength and courage to avow thee; grant that my lips may enunciate truth, and deale with thy servant according to the integrity of his heart.

After diligent enquirie of the Lord Jesus Christ, I did in heart confesse him as the most high God, taking upon him our nature; but then Satan sets upon me with fresh and violent temptations, which caused me to break forth, *O my soul, its for thee I care go I back to the Law I lose thee, and thy case, my body: go I forward to those that professe this Messiah, and behold grosse and abominable Idolatry; looke upward, and behold a just and jealous God, the punisher of it; looke about thee, and behold all thy friends ashamed of thee, and the neerest relations cursing thee and the Messiah, whom thou believest. But can this be the true Messiah, whose Desciples are so notoriously wicked, wallowing in all kind of sin, and wofull Idolatry?*

In the midst of these perplexities and distractions of Spirit, I was almost swallowed up of despaire.

And while I thought of returning to the way of my Fathers; reading in the holy Scriptures, I discovered many grosse untruths and corruptions of the Doctors: as concerning the Incarnation of Christ, *Behold a Virgin shall conceive and beare a Son*, they render *Gnalmah*, a corrupted woman (which is no signe or wonder at all) namely, for a corrupted woman to conceive and beare a Son. So for the sufferings of *Christ*, instead of *caru*, they digged, or pierced, they read *caari*, as a Lion, that so they may cast a mist upon the true Messiah.

Isay 7. 14.

Psa. 22 16.

And

And now the good hand of Providence brought to my view the Syriaque and Greeke Copies of *Guido Fabricius Baderianus*, and by comparing these with the Law and the Prophets, I found all Prophesies fulfilled in Jesus Christ, without contradiction, which through the goodnesse of God, raised me to a full resolution, *Avoid Satan, the enemy of my soule, I will delay no longer, but fly to Christ; come Lord the desire of my soule, lead me in the way of life.* Now I resolved to leave my Country and Friends, and to go over the Alpes *to finde a people professing the true* Messiah, *not in legall wayes, but in spirit and truth*, for the Papists go on the same way that my own people doe, although legally, *ex opere operato*, rest on the worke done, and by their horrible Idolatry to Pictures and Images, are a grievous stumbling block unto the Jewes, and were a great obstruction to my conversion.

Comming into *Germany*, instead of finding comfort to my poore soule, by communion with Christians in a spirituall way of worship, without human Traditions, I finde their great Idol Consubstantiation, and many other Idols of their own inventions; this is not Christs way, I will not enter this way, no more of this. Lord what shall I doe, I will not go without my businesse?

Away I goe to *Hessen*, where all are *Calvinists*; here Organs, *Formes*, and wicked lives turned away my heart from them.

So that from *Hamburg*, I came into *England*, and while I was thus seeking *Christ without*, in the way and order of his holy Gospel, I found him *also within*, to the exceeding joy of my soule.

Blessed be thou King Jesus, who lives in thy Saints by Faith, communicating thy selfe through thine Ordinances; thou shewest me my lost estate in Adam, *and the onely way of recovery through thy selfe.*

When we come to a sight of our own undone condition, then we see the necessity of a Saviour, and the danger of our soules without Christ, and then Christ lovingly cloathes the poore sinner with the pretious Robes of his owne Righteousnesse; *Fleshly priviledges iutitles none to any thing of Christ. Though I might, &c.* See Phil. 3. 4.

Lord Jesus present me at the day of Judgement before the Father in these long white Robes, I disclaime all other coverings; whatsoever I count gaine before, I now count losse for Christ; yea doubtlesse, and I count all things but losse for the excellencie of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine owne Righteousnesse, which is of the Law, but that which is through the faith of Christ. Phil. 3 7.

And since my Lord Jesus hath appointed Ordinances for his people that *have him within them inthroned in their hearts*, and that I am called upon to arise and be Baptized.

I doe heare avow thee Lord Jesus my true Saviour, and I rejoyce in thy Church and people, thy precious Saints, who doe here walke through thy grace, according to thy rule, and holy commands.

I doe here solemnly vow thee my Lord and King thy Saints and Ordinances; and now I heartily desire all the people of God to pray for me, that the residue of my dayes may be spent according to this beginning.

O Lord Jesus, who hath appointed Ordinances, and sufferings for those who shall raigne with thee in glorie, shew the desire of my soule is to thee; doe thou therefore convey the grace of Ordinances into my heart, that I may live to the honour of thy name, as becommeth thy professed Servant, waiting for thy second comming. So come Lord Jesus, and tarry not. Baruch Adonay lengolam vanged Amen ve Amen. *Scripsit propria manu.*

R. Josephus B. Israel.
Heb. Mant.

I having thus, with much brevity, discovered the glorious worke of God in my soules union with the Lord Jesus Christ; I shall adde somewhat more inreference to that communion with his people under which now we walke, and wherein I greatly rejoyce, That it may appeare to all the world, that my present actings are not bottomed upon self-ish carnall principles, but upon reall and cleare convictions of Spirit. *Cetera desiderantum.*

We suppose in a word, the Narrative a sufficient comment upon this Confession.

The Administrators Animadversions *upon this* Declaration *and* Confession, *wherein the glorious Order and method of the highest shines forth.*

1. IT is observable, that the Lord Jesus Christ was pleased to manifest himself to this poor soul that asked not after him, to advance him as a living monument of free grace and mercy, like as the woman of *Sychar* coming to *Jacobs* wel to draw water for her bodies comfort, met unexpectedly with a living Fountaine of distinguishing grace, freely streaming out to her soul: so was the Lord pleased while this Jew was pumping the water of Philosophy for the accomplishing of the outward man, to open the glorious fountain of the divine nature,

1 Tim. 1. 16

for

for the blessed information, and to the great admiration of his spirit, untill that happy season, blinded with the traditions of his Fathers; oh the distinguishing love of God. Rom. 12.7.

2. The Gospel like order of this great work deserves our most serious thoughts, that high and wonderfull Doctrine which the Almighty layes for a sure foundation in his heart, is that whereon eternall blessednes depends, and this is life eternall, that they may know thee the onely true God and Jesus Christ whom thou hast sent; he is first awakened (as it were) by *Isaiahs* vision, the discovery of that glorious, infinite, blessed three in one, *Holy Father, Isa.* 6 3. *Holy Son, John* 12. 41. *Holy Spirit, Acts* 28. 26. *and other foundation can no man lay*; wherefore let holy hearts labour for a right understanding of this excellent mystery. John 17.3. 1 Joh. 5.7. 13 20.21.

The Lords antient people the Jews have ever accounted it a great blasphemy to call God a person.

Little Children keep your selves from the Idols of mens vain inventions, let the holy expresions of men divinely inspired be the rule without either adding or diminishing. Rev. 22. 18, 19.

3. No sooner hath he conceived with this blessed truth, but the grand enemy of the Saints stands before him with fearfull temptations, either to strangle it before, or to devour it as soon as it was born; and this occasioned these sharp conflicts in this distressed Jew, who was now put very hard to it, so that either he must extinguish this candle of the Lord lighted in his soul, and utterly relinquish this glorious Doctrine of salvation, or else he must forsake all relations and enjoyments, and be an exile for ever, from that excellent place of his Nativity, which is accounted a second *Eden*, even the choice Garden of the world; alas poor seeming Christians, how many of you are intangled in these snares of relations and enjoyments, which you dare not, will not relinquish for Christ, so as to make a bold profession of the despised truths of a crucified Redeemer: oh how will you stand in judgement with this happy Convert, who hath forsaken all to follow the Lord Jesus.

But now behold a stumbling-block surpassing all Satans temptations, or snares of relations, or whatsoever else could

could be as a Mountain to obtruct his passage towards *Sion*: this is the scarlet coloured whore, who sitting upon seven hills, that monstrous strumpet, *Romish Babylon*, whose dreadfull abominations stops the advance of this seeking soul, he concludes these cannot be Disciples of the true Messiah, that thus wallow in all manner of impiety, whordom, murther, Sodomy, theft, covetousness, pride, Pontificiall pride; but especially that filthy and detestable Idolatry of Image and Picture worship, which the just God so severely punished by a seventy years captivity of his Nation in literall *Babylon*, with that other sin of horrible prophanation of the solemn ruine of Gods worship.

Ezek. 23. 37.

Neh. 13. 18

Let every sincere soul that can either pray, preach, or bend or bow, lay out its self to the utmost, purse, person, all for the destruction of the man of sin, which his bloudy hellish work of *Israels* conversion.

Jer. 5. 7. 3.

O Daughter of *Babylon*: who art to be wasted and destroyed, happy shall he be that rewardeth thee according as thou hast served us, or happy shall he be that taketh and dasheth thy little ones against the stones.

Psal. 137. 8.

5. While *Romish* abomination causeth his retreat towards his former legall profession, his perplexed soul acted by the spirit of the living God, to pant and breath after him who hath perfectly fulfilled the *Law*, by contrary motions and struglings, like *Jacob* and *Esau* in the womb of *Rebeckah*, is nigh unto despair, even ready to split upon that dreadfull Rock.

In the Mount of straights the holy one of *Israel* appears, who having laid so sure a foundation in his pretious soul, carries it gloriously on to perfection, making out unto him the next great mystery of godliness, God manifested in the flesh, whiles he discovers the gross corruptions of the Jewish Doctors labouring to obscure the serene prophecy; wherein the glory of this Gospel-mystery shines forth: the like impiety he discovers in their senseless and grosse abuse of the Kingly Prophet, concerning the sufferings of Christ, which serve more to establish him in the faith of the Gospel: so having gotten the new Testament of some Po-

Philip. 1. 6.

1 Tim. 3. 16

Isa. 7. 14.

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piſh Prieſt, the benefit he ever received from Papiſts, he findes all Prophecies concerning the incarnation, paſſion, Reſurrection and aſcention, exactly fulfilled in him, in whom all promiſe are yea and amen.

6. Being thus informed of theſe great myſteries of God, he next by reflexion upon himſelf diſcerns, 1. what he was by Creation, innocent and happy. 2. What he was without a Saviour, by ſin wretched and miſerable. 3. What he would be gratious, and glorious; and ſeeing Chriſt the onely way to this bleſſedneſs, he is ſo gratiouſly ſtrengthened from on high, as to abandon all enjoyments and earthly comforts, and to caſt himſelf upon a naked Chriſt.

7. Whereupon he ſets upon a diligent ſearch of a Chriſt, enthroned in the beautifull Converſation of a peoples profeſſing the faith of the Goſpel, not after the tradition and invention of men, but according to the exact preſcription of the King of Saints.

8. Taking his life in his hand, through dangers and difficulties, he viſits Germany, where finding his hopes fruſtrate by *Heſſen*, he comes to *Hambrough*, and there the gratious hand of providence brings the fame of *Engliſh* Profeſſors to his ears: Oh that the increaſing glory of our Land may more and more allure the out-caſts of *Iſrael*, to come to the knowledge and profeſſion of the Son of God; yea let all that profeſs the name of Chriſt, labour to adorn the glorious Doctrine of ſalvation in this happy Iſle; yet they may never crucifie the Son of God afreſh, nor put him to an open ſhame by their miſcarriage: *curſed be he that maketh the blind to wander out of the way*: then woe to *Rome* the great mother of *Harlots*, and abomination, woe to *Germany*, woe to *Heſſen*; yea woe and alaſs to *Engliſh* Profeſſors, all who call themſelves Chriſtians, that by any corruption in life or Doctrine ſhall prove a ſtumbling block unto enquiring and ſeeking ſouls. Deut. 27. 11. Mat. 18. 19 Iſa 57. 14. 62. 10.

9. *Englands* renown adds wings to the heightned deſires of this diſtreſſed *Rabbi*, who upon holy reſolution of this high deſign, is vehemently aſſaulted by Satan, who had not forgot his old language in *Peter*, ſaying, Maſter, pi-

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ty thy self, the *English* permit not any of thy Nation to abide amongst them, they have slain thousands, and canst thou think to escape? but getting victory over this temptation, and imbarking for *England*, he is suddenly surprized by another, like the Father of the faithfull, for the preservation of his life, even slavish fear not knowing of the liberty in *England* to his people, he answered to the Mariners, that he was an *Englishman*, I shall not I hope, either daub with untempered morter to sow pillowes under any arm holes, far be it from me to extenuate any sin, yet something methinks may and ought to be spoken in this matter.

Gen. 11, 12, 13.

1. That it is a received and avowed principle among the Jews, that nothing is sin when life is concerned, except murder and Idolatry.

2. That this Jew was not yet throughly instructed in Christianity, not any Christians he had met with, making conscience of such kind of untruths.

3. It was through the same fear that surprized *Jacob*, *David*, *Peter*, and other dear Servants of Christ, both of old and in our late wars, many a pretious soul changing, his name when life was in danger, but this was their infirmity, as it was also his who professeth his sorrow, and doth hope he hath obtained mercy upon *Pauls* account, because he did it ignorantly in unbelief.

1 Tim. 1. 13

Lastly, I would give a word of caution, to all the deare Servants of Christ, to abstain from all appearance of evill, & not to commit the least sin to avoid the greatest danger, but walk in Gods paths, and leave the succes to him.

10. This hath occasioned many false reports, as that he is no Jew, but a Jesuite, an impostor a counterfeit, and what not; whereas it will evidently appeare as noon day verily to any ingenious person that shal converse with him, that he is indeed a Jew, especially when they shal behold that manifest token in his flesh, the distinguishing Character of circumcision, which I also saw before I baptized him.

Gen. 17.

11. But the mighty power of faith gronnded upon many pretious promises, especially this, (*All that the Father giveth*

me

me shall come unto me, and him that cometh to me I will in no wise cast off) John 6
bearing him through all these great undertakings for his names sake, who made this gratious promise the lively demonstration of Evangelicall repentance & throughly changed nature, the clear knowledge of the great mystery of godliness, the gracious flowings of love from life, and life from light, the sweet experimentall breathings of a Christ, in a more excellent manner, then I am able to recite, did even constrain me to profess I have not found a more blessed work of grace, no not in *England.*

12. And therefore looking upon him as a subject fitly qualified through grace for Christs Kingdom, my very soul cleaving to him & that same entire affectiō abundantly flowing from my faithful fellow labourer with full approbation of all my Brethren that heard him, I called upon him in the word of the holy man: *Now why tarriest thou? arise & be baptized, & wash away thy sins, calling on the name of the Lord.*

13. In which imitating Ordinance he being well informed as to the subject matter, believers, and the exact manner, dipping or plunging, both from the holy Scriptures, and from the full testimony of the most learned Jewish Doctors, averring that the manner of the Disciples of Jesus of *Nazareth*, the hanged man, was to baptize their Converts in Rivers by immersion or dipping the whole body under water, according to the ancient custom of cleansing Lepers, and of menstruous women to this day; whereupon a publick solemn profession of the Lord Jesus, and humble addresses to his Throne for his gratious presence, some hundreds accompanying him to the River *Tine*, he was baptized in the name of the Lord Jesus, who returned him in a rejoycing frame of spirit, and hath filled his soul since with much spirituall sweetness: now let all that are the Lords remembrancers, give him no rest untill he bring in all his ancients gloriously, and making *Jerusalem* a praise in the earth, by causing that joyfull sound to ring in their eares, *Arise, shine forth, thy light is come, and the glory of the Lord is risen upon thee.* *Tho: Tillam.* Acts 8.39. Rom. 11. 25.

Considerations upon the Animadversions.

As for the little we suppose, the judicious Christian Reader will, without our advertizement, see how these Animadversions, are rather the issues of the Administrators own thoughts, then bottomed upon the Confession; for many of the things he animadverts upon all, not visible to us in the Declaration, but sure he had a mind to make something of it.

1. This glorious change which he Administrator was so confident of, was in a month by reading some Books in Lieut. Col. *Hobsons* House, as himself pretended, how soon shall a man be called by these men, *a living monument of free grace*, though a meer stranger, only upon closing with their opinion.

2. The Administrator calls here the distinctions of persons Idolls; in a conference at *Newcastle* the last year, he may remember how he denying persons, sometimes called them *appearances*, and being shown the unsoundness of that expression, he denyed he had used it, though the standers by affirmed they had written it from his own mouth, and then being put to shufle, he called them *manifestations*; but how ignorant the Administrator is in these mysteries, others there present sufficiently knew; himself may know, 'tis observable this pretended Jew, before his detection, denyed the using of the word person, from whence he had these and his other expressions in his Confession; let the Reader judge, it is worth the inquiring, how the Administrator came to know that the Jews count it great blasphemy to call God a person, doth he mean the Jews before Christs time, let him name his Authour; if since, let him know the curse of God is upon their hearts, and the veile specially in these mysteries before their eyes; but is not the Authour of the Epistle to the *Hebrews* of more Authority then all the Rabbies in the World? *Hebrews* 1. 3. the Administrator used no such argument at our conference; but hath since learned it from this counterfeit Jew, who told us his design was to strengthen him in his opinions, by false quotations of the Rabbies.

3. How do men coyn temptations? conjure up *Satan*, and lay him at pleasure, you see by this time how the Candle smells, is not *this to call darkness light*? *Isa* 5. 7. 20.

4. *Quere*, whether by this railing at *Rome*, there may not be hopes of the Administrators reall turning from *Popery*, which we much suspected by his speedy and cordiall closing with this counterfeit Jew.

5. If now after derection there be no appearance of the least brokenness or sorrow, but an acknowledged hardness of heart, by what light could the Administrator discover him to be ready to split upon the dreadfull Rock of despair, you cannot but see his ignorance in heart work.

6. The understanding Reader might put this question, how *by a reflexion upon himself he may see his innocency by nature*, and whether the *counterfeit* if he had been really a Jew, did not know this better formerly out of *Moses*: as also his fall by sin, and that without a *Mes-*

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fish he could not be saved; moreover the Administrator cannot but call to mind, that he had often heard him profess he had no work of grace before his arrivall in *England*, and yet you may observe, how in his 5th section *his perplexed soul was acted by the spirit of the living God to pant and breath after Jesus Christ, and here again to abandon all enjoyments, and cast himself upon a naked Christ*: we desire to know by what principle he did it, or the Administrator discovered it in him; by this time you know both the Administrator and his Disciple.

7. 8. As to the seventh and eight, to avoid prolixity, we will say nothing, being onely desirous to point out his grosser mistakes.

9. We now see the reason why this miserable man was so hardned in the time of his Examination, knowing this to be in the presse, (as then it was) to delude the World; and being so often backed by the Administrator himself, with these *very expressions*, and here we cannot but give the Administrator his due, none of the rest durst: so are so high, having we judg'd more of the fear of God upon their hearts, as to compare him to *David* and *Abraham*, the Father of the faithfull: was he not more like to be a Son of him *whom Christ calls the Father of lies?* was it ever the mind of God, that the recording of the Saints failings should be made use of for the strengthening of the hands of the wicked, woe to them that call evill good, *he that justifies the wicked*, is an abomination to the Lord.

Father of the faithfull. Joh. 8 44 Prov. 17. 15.

But let us view his reasons, because in them he professes *not to dawb with untempered morter, he sayes far be it from him* to extenuate any sin, and yet he will *speak something to mince this*, how well doth this agree?

1. His first Reason was one of his imposed Cheats upon the Administrators; for he knew his no acquaintance with the Rabbies.

2. Is not this dawbing with him, or rather perfectly abusing many gracious Saints to charge all he met with before he came to L. Collonel *Hobson*, with making no conscience of lies.

3. To what we have formerly said of his abusing the Scripture in the quoting of *Abraham* & *David*, we add this: we have great ground to suspect, the Administrator hath been formerly acquainted with such forgeries and persons that use to make lies their refuge; and we cannot but again wonder at the frame of the Administrators spirit, who is so ready to make use of these blessed Saints to enervate the convictions of sinne on himself and others, which he also acted in the time of examination, as you shall also find it in the Narrative.

4. Is not his Caution a daubing to his Reason?

10. As to his truth, these Reports he calls false, are now evident truths, and we wonder his confidence should swell so big upon no

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better grounds than by the Narrative; you may discover he had its sad for an Administrator and the whole Societie walking with him, to be so given up by God to beleeve lies, 2 *Thes.* 2. 11.

11. *Quæte*, If the Administrator have no greater and blessed work upon his owne heart? if not, we may tell him he is to seek as to the truth of Grace; but hath certainly been little acquainted with the hearts of the Saints in *England*.

12 His faithfull fellow labour out of whose bosome such intire affection did abundantly flow, is one Mr. *Anderton*, Sir *John Fenwicks* Bayliffe at *Hexham*, who hath lately professed a great change after he knew their Articles of scandalls were by one of us showne him, the truth of which he could not deny; it was doubtlesse his best course to strike in with the Administrator and his way, but we desire to see farther before we lay weight upon his judgement in the worke of Grace upon soules.

13. Here he speaks in the same language which the spirit of Satan breathed out of the mouth of his dear bro: the Counterfeit, & it was (as now it clearly appeares) no other that inspired him with these forged testimonies of the most learned Jewish Doctors, whom he cites to prove the manner of the Disciples of Jesus of *Nazareth*, the hanged man, &c. for his humble addresses which he mentions, if hee means the prayers of the Counterfeit; let the Reader know, he never could dissemble so handsomely in the Ordinance of prayer; & being asked what he would have done if he had bin called to that duty, said he had made cruell work of it: yet this is the *Saint* that even now the Administrator saies he had not found the like, no not in *England*: the Administrator closes with telling you, that after his baptisme he returned into a rejoycing frame of *Spirit*; its true, as he came out of the water, he was observed to smile, and being asked the reason by them why he smiled? it was as easily beleeved as spoken by him to be the joy of the Holy Ghost; what grounds he has to tell you his soul was since filled with much spiritual sweetnes, we cannot imagine, but enough has been said; we hope by this the spirits of Saints will be awakened, *but woe to the inhabitants of the earth, and of the sea: for the devill is come down unto you, having great wrath, because he knoweth that he hath but short time*, Rev. 12. 12.

Tho: Weld. Sam: Hammond.
Cuth: Sidenham. Wil: Durant.

THe Publisher of this Discovery being at a great distance from the Presse desires the Reader to over-looke the Errata which he shall meet with in Printing.

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